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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME L. CHICAGO, OCTOBER 23, 1902. NUMBER 8

SEARCH.

WHAT thought of God have hungering men to-day
That they themselves have not sought out and found?
What spot of earth is christened holy ground
But where high souls have walked their human way?
What laws and precepts by which sages say
Life's good is best set free and evil bound,
But came from fine endeavors proven sound
By loves and agonies of young and gray?

All faith, all knowledge springs in man's own heart,
And from his partial sight he molds his creed,
Not thinking he shall wider know and see!
Henceforth mankind shall learn this wiser part:—
Who honors Truth in thought and word and deed,
He best, O mighty Marvel, worships Thee.

—JAMES H. WEST.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE CONGRESS OF RELIGION.

Sunday Night Meetings for Chicago and Vicinity.

The officers of the above organization are arranging for a series of

SUNDAY EVENING MEETINGS,

To be held in such churches in Chicago and its suburbs, within reach of afternoon trains, as are willing to co-operate.

The aim will be to consider the ethical and religious problems of the day, and the duties and opportunities of the churches in connection therewith. In the spirit of the Congress, the things held in common will be emphasized. The aim will be not controversy on old lines, but construction on the newer and higher lines of private morals and civic duties.

The co-operation of the following speakers is already secured : Rev. H. W. Thomas, Dr. E. G. Hirsch, Rev. R. A. White, Miss Jane Addams, Rev. R. F. Johonnot, Rev. Vandelia Thomas, Prof. Chas. W. Pearson, Rev. Joseph Stolz, Rev. Tobias Schanfarber, George B. Foster, Professor of Systematic Theology of University of Chicago, and Jenkin Lloyd Jones. Other names will be announced.

The first meeting will be held November 9th, 1902, at the Stewart Avenue Universalist Church, corner of Stewart Avenue and 65th Street, Rev. R. A. White, pastor; speakers, Rev. H. W. Thomas and Dr. E. G. Hirsch.

The second meeting will be held November 16th, at Unity Church, Oak Park, Rev. R. F. Johonnot, pastor; Speakers, Rev. H. W. Thomas, "Public Morality a Common Aim of the Churches;" Jenkin Lloyd Jones, "Extra Church Forces Working for the Higher Morality;" Mr. W. H. Hatch, Superintendent of Schools at Oak Park, "Teaching of Morals in the Public Schools."

Isaiah Congregation, Joseph Stolz, Rabbi; K. A. M. Congregation, Tobias Schanfarber, Rabbi; All Souls Church, Jenkin Lloyd Jones, Minister, have already invited meetings.

The co-operation of other churches and ministers is solicited. The local churches assume no expense other than the donation of the room, heat, light, singing, etc. No collection will be taken.

As many copies of this announcement will be furnished free of charge as the local church will care to distribute. Correspondence solicited by

JENKIN LLOYD JONES, General Secretary, 3939 Langley Ave., Chicago.

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OLD SUBSCRIBER.

UNITY

VOLUME L. THURSDAY, OCTOBER 23, 1902. NUMBER 8

The Washington Star has found a man whose patriotism carries him to Europe because there he can "purchase American products at the least possible expense." This may apply more to spiritual than material commodities. There are Americans who hie themselves to Europe in order that they may better enjoy the simplicity, the quiet, the democracy, that become the true American.

Harvard University is henceforth to offer the bachelor's degree at the end of a three instead of a four years' course. It is to be hoped that this abbreviation will be secured by a process of cancellation rather than of condensation. It is the high problem of the educator today to eliminate the large amount of useless knowledge demanded by the curriculum in order to acquire some useful knowledge too much neglected by the curriculum.

The Christian Life, of London, quoting from a criticism of the British Association for its assertion that "England's sea power, education and science would alone save it from ruin, misery and annihilation, says: "Our sea power must be based upon our manhood; our education upon spiritual as well as upon intellectual power, and our science upon reverence rather than upon the pursuit of wealth." This is as good political economy for America as it is for England.

The Chicago *Chronicle* make a wise pedagogical suggestion when it urges country people and those residing in small towns to bring their children into the city and give them a sight of the museums, art galleries, the great stores, for the same reason that city children should be carried out to where they can see the birds, the horses and the trees; but how many city parents take the pains to make full pedagogical uses of the museums, the art galleries and the industries of the cities in which they live.

Russia has been celebrating a fiftieth anniversary. Judging from extracts translated from local papers for the *Literary Digest* of October 18, it was an event of wide popular interest. It celebrates the fiftieth anniversary of Count Tolstoy's first literary work, "The Story of My Childhood." One prominent paper, not an adherent of Tolstoy, claims that he is now recognized as the "world's supreme artist." A wider celebration of this event is being planned for to express the interest of the world of art and social reform everywhere.

The Universalist Leader of October 18 publishes a sermon by the Rev. U. S. Milburn on "The Religious Faith of Tolstoy as Expressed in His Answer to the Synod which Excommunicated Him." If we mistake not, this is the forerunner of many sermons that are yet to be inspired by this noble Russian, who has at least tried to live out his profession, to actualize his faith in life. Says Rev. Mr. Milburn:

> We may not believe in his social teachings; we may not indorse his political opinions; we may not adhere to his religious views, but the noble honesty, the unshaken sincerity, the unswerving trueness, no man of honor can but respect and admire. * * * Brethren, truth without righteousness is a mockery. Be honest in your thought, but above all, in God's name, be honest in your life. May your mind seek for truth and may your heart hunger for righteousness. May the words of the Prophet Malachi be true of us as of Tolstoy—"The law of truth was in his mouth and unrighteousness was not found on his lips."

In the strain of the coal strike the public gave but little attention to the impressive occasion that brought several thousand people from a wide range of country to the humble and once almost forgotten grave of Nancy Hanks Lincoln, the little mother "to whom I owe all that I am," said the great President. Now the railroad station nearest this humble grave in Southern Indiana is called Lincoln City. A monument built out of stone that once entered into the Springfield monument, and contributed by the contractor and the State of Indiana, was dedicated. Fitting words were spoken by the Governor of the State of Indiana and by General John C. Black on behalf of the Lincoln soldiers, some of whom followed him to the death, all of whom followed him to the victory.

We have had troubles of our own of late, and so perhape have been too unmindful of the troubles across the water. We can little realize here the agitations in England over the Educational Bill, which, the *Enquirer* says, "waxes hotter every week." This exchange gives a page editorial to the discussion of the proposed compromise. It says: "It is useless to enumerate the educational iniquities of this bill, which abolishes school boards and perpetuates clerical and denominational control over one-half of the elementary education of the country, thus lending the powers of Parliament to the artificial sustenation of that sacerdotalism which has in all times and in all countries told so heavily against democracy and freedom." We join with our contemporary in protesting against any compromise here, and only regret that we are so far away that we cannot profitably take a hand in the struggle. A restricted education is not educational, and a church-ridden school ceases to be either a strength to the nation or a privilege to the individual.

The People. This vigorous journal of protest, published at Knoxville, Tenn., bristles with protest against ignorance, narrowness, sickness and all the other ills to which body politic as well as body personal is subject. The leader in the September number is entitled "A Crusade Against Ignorance—The Ignorance of the Educated." There is a good deal of that kind of ignorance to be combated. We hope this clarion

voice in the South will be heard and heeded by the South. The South has not yet been much disturbed by radicalism in education, religion or the social world, but in so far as it is alive and is to have life, it must realize that the live end of every problem is the radical end. The leader in the October number of this paper is entitled "The Training of the Black Man," in which the reader is reminded that Booker T. Washington is not alone in his competency or in his championship of the colored race and his interpretations of newer methods. Professor Council, of Normal, Ala., and DuBois, of Spelman University, Atlanta, are worthy companions of Mr. Washington. There are at least three of them now and there are more coming.

The sermon on the fundamentals of the coal strike, which was promised last week and printed this week, may seem to be out of date in so far as the national strain is over. For this, in common with all classes and callings, we rejoice. But in so far as the discussion succeeds in dealing with fundamentals, its considerations are still timely; at least we yield to the request of those whose wishes we respect and make place for it. The following letter, received in answer to the communication sent to the mine workers from All Souls Church, Chicago, published in last week's issue, is also a contribution to the discussion:

HOTEL HART, WILKESBARRE, Pa., Oct. 15, 1902.

REV. JENKIN LLOYD JONES,
Pastor All Souls Church,
3939 Langley Avenue, Chicago, Ill.:

My Dear Sir

Your favor of October 11 is received. Replying, permit me to thank you for the suggestion embodied in your letter and to say that no one outside of the United Mine Workers' organization can know what has been done and what is being done by our people to prevent outbreaks of violence. I beg to assure that, although there has been unfortunately some lawlessness in the anthracite coal fields during the present strike, the reports of conditions prevailing here have been greatly exaggerated in the daily papers.

Thanking you for the good wishes expressed in your letter, I am, with respect, Yours truly,

(Signed) JOHN MITCHELL,
President U. M. W. of A.

It is to be hoped that the Presidential Commission or some other equally authoritative body will carefully compile the statistics of violence done to life and property during this strike in the interest of law and order as a contribution to sociology. It is very necessary that the public should know whether the reports of the daily papers have "greatly exaggerated the lawlessness." It was the opinion of at least one policeman in Pennsylvania, as given to the present writer, that probably life and property would have been outraged more by the miners themselves during a period of "full work and full wages" than during the strike. This startling conclusion he arrived at in this way: Violence in the mining regions comes largely through the saloons. Saloons take money. When the pay is shut off their patronage decreases. Every pay-day brings its tale of "broken noses and cracked skulls." The strike necessitated not only rigid economy but introduced an element of severe discipline among the miners themselves, the better element exercising close oversight and restraining power over the more ignorant and dangerous elements. But this should not be a matter of theory but a matter of careful compilation and analysis of police records. Let not violence be excused or palliated, but when the full arraignment is made out against the miners let there be printed in parallel columns an equally full exhibit of the violence done to law on the other side. This consideration is well put by the Chicago *Tribune* when it says:

> The coal presidents have much to say of lawlessness in the anthracite coal regions. They fail to put the limelight on the most conspicuous lawbreakers there: the owners and operators of the railroads themselves. These roads by arbritrary and unlawful exercise of powers as common carriers have obtained a monopoly of the products of the coal regions and of the transportation of hard coal. They have crushed out competition and well nigh destroyed the independent operators. * * * They are the real anarchists, the real revolutionists, the real subverters of law and order. They themselves have invited criminal rioting and set the example.

Compulsory Arbitration.

Now that the great coal strike is in a fair way to peaceable settlement, through the Board of Arbitration appointed by the President and accepted by the mine operators and workers, the question has naturally occurred to many people, Why was not this method resorted to earlier? Was it necessary to prolong the struggle until the general inconvenience, if not actual suffering, which it entailed had driven public opinion to insist that it should continue no longer? Since the people at large are the heaviest losers in these long-continued and far-reaching labor contests, shall they have no power to require some settlement of the questions at issue before the situation has become acute?

Such a mood of mind as this—and it is widespread just now—has for its inevitable outcome the suggestion of some form of compulsory arbitration between the great combinations of capital and the almost equally powerful combinations of labor which confront each other in our highly organized industrial realm. This is one of the two leading ideas that have come to the front, as the result of the long series of critical conflicts between capital and labor of which the American people have been of late years the reluctant witnesses and in a very real sense the participants as well. Government ownership of natural monopolies, the other of these two ideas, would seem to be a somewhat remote possibility, at best. With all our tendencies to co-operate forms of life and labor, the genius of the American people is based in a "healthy and ineradicable individualism." There is a natural reluctance to turn over to the general government affairs that long experience has taught us are likely to be worse managed by public officials than by private owners. We have little reason, as yet, to believe that the people appreciate clearly enough the kind of capacity required to manage a great business to elect to office men better qualified to do it than those who have had the severe training that comes with actual business experience.

But this same reluctance to enlarge the functions of government stands in the way of less radical measures that would seem to be logically necessary if the public is to protect itself against the periodical return of such conditions as have lately oppressed us. Compulsory arbitration is earnestly opposed by the very men whom

it might be expected chiefly to benefit—the laborers themselves. The members of labor unions join with their employers in protesting against the legalizing of any form of arbitration having in it the element of compulsion. Some of the wisest and most far-sighted observers of labor conditions also unite in this opposition.

Now this is significant of much. Practical reform is governed less by the logic of preconceived theories than by the logic of facts. To advocate what those who are best acquainted with the situation declare to be a remedy worse than the disease may be simply to waste time and breath. On the other hand, the theorist may be needed to convince the practical man that his fears are unfounded. Compulsory arbitration, fortunately for its advocates, has been on trial long enough to afford some measure of its value. In New Zealand, as is commonly known, it has been the legal method of settling industrial disputes for the past eight years, with uniform success. Its principles and results are described by a former member of the New Zealand Parliament in a volume* that we wish might be in the hands of everyone who is seeking light upon the present perplexed situation.

As will be evident from its title, the book covers a wider field than that of arbitration alone. It is a symposium of specialists upon the whole range of problems connected with the relations of capital and labor, and originally appeared under the heading "How Can Labor and Capital Be Reconciled?" in the New York *Journal* and other papers controlled by Mr. W. R. Hearst. The general subject, from combinations, trusts and labor unions on the one hand, to model industries, socialism and single tax on the other, is covered in nearly fifty brief chapters by men like Hon. Carroll D. Wright, E. E. Clark, who has been appointed by the President a member of the Arbitration Board in the anthracite dispute; John Mitchell, president of the Mine Workers' Union; Prof. J. B. Clark, Prof. N. P. Gilman, Bishop Potter, W. L. Douglas and many other equally representative men.

The middle third of the book is devoted to a review of arbitration, both compulsory and voluntary. Such men as Samuel Gompers and John Mitchell join hands with Carroll D. Wright in opposing compulsory arbitration as impracticable and undesirable, while Henry D. Lloyd and Hugh H. Lusk, the member of the New Zealand Parliament referred to, defend it. The latter adds to his advocacy, however, certain doubts as to its practical operation in the United States—on account of our greater area, more highly organized industrial conditions and the growing chasm, as he interprets it, between employers and laborers—which cannot be ignored. Col. Wright makes the point, also, that what has succeeded so far in New Zealand would not necessarily work under all circumstances here.

The purpose of this editorial will have been accomplished if our readers are directed to this extremely illuminating discussion. The advocates of arbitration may find great encouragement in the happy outcome of President Roosevelt's action in the present strike. It will go far, not only to secure a better understanding of the conditions in the anthracite fields of Pennsylvania, and the removal of whatever abuses exist there, but also to establish a precedent for public action in similar crises in the future. The principle has clearly found recognition in the mind of the American people that the public at large has rights which the contending parties in such struggles are bound to respect.

The problem of arbitration is simply, What form of it will work best in actual trial? Much is to be said in favor of such voluntary arbitration as has been made possible by the establishment of state boards of arbitration and conciliation. The evidence goes to show that the older established labor unions and the more experienced employers will consult such a board and abide by its decision, given in a spirit of fairness, rather than risk a labor contest. This is certainly in line with present day ethics, as well as with sound business judgment.

Why should there not be, then, a National Board of Arbitration and Conciliation, to which, as soon as difficulties arise that are interstate in their origin or effects, they shall be submitted as a matter of course? Even if the arbitration is not made compulsory by law, it would become so by force of public opinion, which in this case might be more powerful for good than legal enactment. The principal reason to the contrary would seem to be that in every specific case it is better to have the arbitration in the hands of men who know the particular trade or business involved. Still the suggestion is worthy of careful thought, in the light of the New Zealand experiment and results. The present arbitration of the coal strike, coming after a long summer's campaign, in which both strikers and operators have lost heavily, and the general public has suffered to the limit of its patience, makes the question a pressing one. Why not have arbitrated in the first place? The mere trial of strength has settled nothing. It has led to violence on the part of a section of the miners that is greatly to be regretted. It has added to the bitterness of each side toward the other. The same force of public sentiment that opened the way for arbitration at length ought next time to operate in the beginning of hostilities to demand a settlement by the same impartial means as are now to be employed.

R. W. B.

*"Labor and Capital; A Discussion of the Relations of the Employer and Employed." Edited with an Introduction by John P. Peters, D. D. G. P. Putnam's Sons, New York, 1902. Pp. XLIV, 463. $1.50.

Democracy.

(No partisan reference is here intended.)

O heaven-descended power, Democracy!
  Upbuilder of the People—and shalt thou
  To any fleshly presence veil thy brow,
Or to thy recreant champions bend the knee?
What are self-seeking leaders unto thee,
  Who heavest the might heart of all the world?
  At whose behest kings from their thrones are hurled,
And slavery's myrmidons like shadows flee?
Therefore, ye soldiers of this power divine,
  Behold your only Chief! and oh, arise,
With earnest zeal, and purify his shrine
  From the foul fumes of treachery and lies,—
Till the appeased divinity send forth
His pristine light to wake and gladden earth!

San Marcos, Tex. ISAAC H. JULIAN.

THE PULPIT.

Some Fundamental Principles Involved in the Coal Strike.

A Sermon by Jenkin Lloyd Jones, Delivered in All Souls Church, Chicago, October 12, 1902.

The earth is the Lord's and the fullness thereof; the world and they that dwell therein.—Psalm xxiv:1.

Again I venture to speak my word on a present topic, a living issue, a question about which the community is sadly torn; a question concerning which I must perhaps seriously differ from some of those for whose judgment I have profound respect.

I do this at the risk of further "darkening counsel with words," but I do it without fear of offending those from whom I must differ, all of whom have an equal right with me to their opinions; many of whom are perhaps able to base their conclusions on a wider experience and study than I can. They will recognize, I trust, that I am trying to obey the Pauline injunction to "speak the truth in love."

The common ground from which I speak is that of a profound emergency. We are on the threshold of untold suffering; we are in the presence of what is now an intense strain of anxiety, and will inevitably result in unmeasured privations. This emergency has long since passed out of the realm of economics into the realm of morals. It is no longer a business perplexity; it is a great ethical problem, a religious question, which can be settled only by an appeal to the highest emotions of which the human soul is capable and by obedience to the most imperative and universal moral principles found in the statutes and the bibles of the world.

Still less is it a local question. Temporarily our attention and our hopes were fixed on Pennsylvania, its governor and its militia; but the subsequent gropings toward a settlement in Washington, in New York City and in Detroit have been watched with profound interest and lively sympathy, because all these parties were attending to their own business when they were grappling with this problem. It is an insolence to insinuate that anybody, from the President of the United States down through the Governor of New York, the Mayor of Detroit, to the humblest country editor or minister of religion who ventures to contribute to this great discussion, is meddling with a matter not his own. This is not now and never has been a local or even a state problem. The great deposit of anthracite coal by the mysterious workings of nature, is largely found in the Allegheny range; but it has become a necessity to civilization, a factor in progress, not one of the luxuries but one of the necessites of our national life. We might as well call upon the State of Minnesota to decide upon the economic and industrial questions that gather around the Missisippi river all the way to the gulf, as expect to confine the anthracite coal problem to Pennsylvania. Both are national problems, and any final solution of the question must rest with the legislative, judicial and executive representatives of the nation.

It is not merely or mainly the present situation of which I wish to speak, but of the relation of this situation to the great struggle now on. It will be the hard and high business of the twentieth century to grapple with this greatest social question. In all soberness and prayerfulness I will seek to discover some fundamental considerations that are being brought more and more into clearness by this discussion and strain, a recognition of which will become more and more imperative as this great tragedy of the coal mines moves on with unerring swiftness to the grim fifth act of freezing, famine and frenzy, unless justice and love, disinterestedness and the rights of humanity are allowed to interpose their divine jurisdiction.

The first fundamental, then, as it seems to me, is expressed in the high words of my text—"The earth is the Lord's and the fullness thereof." This has been, in the estimation of the ages, high poetry; it is now coming to be estimated as cold science. It has been a line from a great hymn of praise; it is becoming an affirmation of sociology, a principle in economics. The Almighty, or Nature, if you prefer, never issued a quit-claim deed of the coal mines or any other of the great fundamental necessities of life to the coal barons of Pennsylvania or to any other set of individuals or corporations. Earth, air and water are the physical essentials of life, as they are the great universal bounties of nature; and the ultimate foundation of any claim to a right to possess or control any part of these by individuals, must rest in the assumption that they can thus be better administered for the public good than they could be by the body politic or collective control. And when any presumptive owner fails to administer these fundamental necessities of life to the advantage of the entire community, the commonwealth, the great original inheritors of the earth and "the fullness thereof," his title becomes clouded. And when he refuses or fails to administer this bounty, and claims the right to deny it to helpless women and children, homes of honest workers, school rooms and public institutions wherein are confined the helpless wards of the public, his claim becomes not only insolent, but criminal. We hear much said in these days about the "sacred rights of property." All rights are sacred. Civilization has largely depended upon the recognition of the rights of the individual to conserve his energies, his morals, his sagacity and his wisdom, in short, to hold property. But there is a more fundamental right, the sacred right to life, and whenever the rights of property stand in the way of this prior right of life, it must stand out of the way. Particularly is this principle true in regard to the ownership of that which man has not created and cannot duplicate, aye, which God himself, so far as this world is concerned, is not creating any more, for Nature has gone out of the coal-making business; she is planting no more fern forests, and the crust of this old earth has become too stiff to give the subsidence and elevation necessary to produce coal.

The title to real estate, either legal or moral, as every great jurist and moralist is prompt to recognize, is a short and at best a dubious one. At the farther end of every deed on mine or forest, oil well or prairie, there is darkness, cruelty, wrong; there is the selfishness of grab, the savagery of conquest, the treachery of invasion. These clouded titles are made good only by the intelligent consent of the most conservative government on the score that the present administration is justified by its utility to the state, its service to the whole. But whenever the individual possessor of any wealth forgets his trusteeship, violates the confidence imposed in him, perverts his privileges and uses his power to the hurt of society, he forfeits his title. It is a high and delicate question for the state to decide how far such perversion shall be allowed to go on before it asserts its primal right of "Eminent Domain," reclaims the stolen goods and restores them to the original and fundamental owners—the whole public, the great onward flowing stream of life, the elevation of which is the goal of all the travail of nature and of human nature.

No man has a right to conduct his own business in a way to injure society; no man can claim such exclusive right to the great products of nature as to withhold them from the needs of the world. No man has a right to full granaries while his neighbors die from

hunger, and no man has a right to lock the doors of the coal mines while the humanity to whom these mines have been the providence that has made life possible in a cold climate, are freezing to death.

Is not this dangerous doctrine, you ask? Yes. All simple principles are dangerous when applied to the complex conditions of life, but the one I have just stated is not so dangerous as the opposite principle resting on certain legal titles and charters, a claim to exclusive control of commodities which the alleged owners never created and of possession which they could never have secured or maintained without the consent of the whole body politic, without the co-operation of unpaid explorers, discoverers, inventors, scholars, toilers innumerable, representatives of brain and brawn, skilled and unskilled hands beyond number. The contribution of any individual owner to this wealth, though his individuality be traced out through all his traceable ancestry, is necessarily only a small fraction of the whole. And the only theory of ownership that now holds in morals and will some day hold in law is the theory of trusteeship, the theory which insists that every right carries with it its attendant duty. Every property claim is wedded to a social obligation, and when one defies the latter he forfeits the former. The men who insolently refuse to treat with the President of the United States, the governors of states, the representatives of law and of religion, the interpreters of morals, who turn a deaf ear to the cries of suffering women and children, and, last and highest indignity of all, refuse to treat with their humbler, but indispensable partner in the business, the divinest fabric that evolution has yet reached—organized labor, socialized muscle, multiple hands, coming into consciousness—such defiers are instances of what science knows as atavisms, reversions to an ancestral type. They have relapsed into barbaric ethics and are rightly called "barons," for they represent the baronial economics of mediaeval ages where might made right and plunder and robbery were legalized by prowess and justified by dexterity.

This lands me at the second fundamental principle involved in this coal agony, as it seems to me, viz., the divine right of co-operation, not only among the mighty, but among the lowly. If brain can combine in its struggle to escape the burdens of brawn, surely brawn has a right to lighten up its conditions, and learn how better to bear its burdens by means of the use of brains. Biologically speaking, the law of self-preservation is no more profound than the law of self-sacrifice. Motherhood is rooted in self-abnegation. The care of the strong for the weak lies at the foundation of civilization. If men combine in order to escape sweat, may not men combine to make sweat more honorable and intelligent? Every dollar in the United States represents, in the last analysis, an investment of human toil. You would discover human sweat in it somewhere were your analysis keen enough. Shall these dollars, representatives of past sweat, be allowed to combine with so much efficiency while human souls, generators of present sweat yet uncoined into dollars, be forbidden the consolations, the inspirations, the moral and strategic advantages that come from combination?

This is the primal point at issue. If the so-called "operators"—a strangely delusive term—had but recognized this right of the men who really *operate* their mines, then this great coal famine would never have been. For with them confessedly it is not a question of wages or of hours, so much as it is a recognition of organized labor as such.

While all the world recognizes this organization as a factor in human progress, while sociology, as well as religion, delights in the evidence of increasing intelligence, and above all of increasing fraternity among the workers on the globe, these few captalists stand apart, grumbling, resentful, because their employes, tutored by their employers are following clumsily, feebly, ineffiectually along the road which their employers have traveled into intricacies, complications, strategic advantages quite beyond the power of the untutored to understand.

In these days organized labor is trying to line up its forces in the open field to do battle with organized capital, fighting behind masked batteries with smokeless powder and submarine torpedoes, where there is water to carry them. War is deplorable on any condition. Industrial war, like that conducted with powder, ball and musket, is destructive of ethical standards. As Herbert Spencer has well shown, only provisional ethics can obtain at best in times of war. War has made axiomatic that devil-maxim that "all is fair in war." We have all been taught that self-preservation is the first law of life. Aye, it is the first, and on that account the meanest, the lowest law of life. All strife is lamentable, but shall the men in this case who have strangled railways, made or unmade fortunes, controlled the output of their mines, not according to public needs, but according to public endurance and their own greed, shall these masked dynamiters of fortunes be so much distressed when here and there a soldier in the other army breaks away from the discipline of his commanders and outrages a cabbage patch, intimidates an ignorant worker, or in moments of passion cracks a skull or takes a life?

Let us follow the "Labor Union" to its logical end. If a man has no right to do as he pleases with his dollars when he pleases to injure society with them, to cheapen the moral currency, or to poison the body politic with them, has a man a right to use his hands in such ways and times as to lower the standard of living below that minimum point requisite for intelligent citizenship, even though there is capital base enough to accept such labor?

The United States in its wisdom or unwisdom, has said through repeated enactments that we will not permit the invasion of Malay laborers from the west who, by their low standards of living, will depreciate the labor market so as to make it impossible for an American citizen to rightly rear and educate his family. Recognizing the same danger from the east, it has enacted its laws against the importation of European laborers, and still this importation has gone steadily on in the coal-mining regions of Pennsylvania, where one relay after another of cheaper labor, has been exploited to the consternation of their predecessors and to the detriment of American intelligence, American schools and American homes.

Deplore we must, all violence, condemn all lawlessness, and, so far as possible, suppress all vandalism; but let the restrictions be on both sides, and let not the coarseness and lawlessness of the untutored laborers, contracted for by capital, be charged to the Labor Union movement, whose influence is used persistently against such violence and whose chief representative challenges the respect and the confidence of the whole country. His courtesy, his manliness and frankness have shamed the arrogance, rudeness, incivility, to say nothing of the immorality displayed by the representatives of capital who have refused to deal with him. That conference over the strike in the sick chamber of President Roosevelt was a spectacle the like of which was never before witnessed in the history of the world, and which in the fullness of time will be recognized as an epoch-making event in the spiritual development of the United States, in the growth of democracy. Three men entered the City of Washington in a common day coach; they found their way through a back street to a humble hotel; they went afoot, unaccom-

panied, unheralded, into the presence of the President of the United States.

Five men came the same day over the same railroad in a luxurious private car; they found their way to the President's chamber in upholstered carriages; their soft hands and well-fitting garments betokened what society calls "gentlemen." Hardened hands and plain dress marked the others as "common laborers," but as they left that executive chamber the head representative of labor had proved himself a gentleman, conscious of the dignity that belonged to the place and the responsibility that rested upon his shoulders, while the representatives of capital left the place convicted of boorishness; they had been found wanting in self-control and courtesy; they had forgotten the dignity of a great nation represented in its executive head; they had stooped to abuse, to vituperation such as belongs to the lower class of intellect and the coarser grade of morals. They had shown how money and so-called business may vulgarize the soul.

I have said that socialized muscle, organized labor, is the divinest fabric yet reached by evolution. I believe the statement is scientifically true. One of the later utterances of the lamented John Fiske was that evolution had reached its climax in the development of the individual when it reached the upright position in man, with the attendant specialized brain and fully developed hand, and that the next task of evolution would be to perfect society; that is, to weave individuals into an organic unity, to make one of the community. The latest, most difficult, and, on that account, the highest step in this direction is today represented by organized labor, for it bespeaks not only muscle directed by the individual brain but by a corporate brain.

When the constitution of the United States was formed there was not a corporation within its limits; corporate property was unknown. The incorporations of capital came first, guided by the instincts of selfishness. These have been followed by the incorporations of labor, in which there is a much larger element of disinterestedness. This development has come later. It is higher. Had we the prophet's vision, we should see something of the divine life of the beatitudes, the behests of the golden rule, the spirit of the Nazarene made corporate in these far-reaching solicitations and sacrifices of labor.

A sympathetic strike, however ill-advised, economically, legally, or as a war measure, is a sight in which angels may well delight, for it is the weak reaching helping hands out to the weak. When the harness-makers and cloak-makers of Chicago, American born and American bred, feel the hurt and hear the cries of the coal miners' wives and children in Mauch Chunk, Pennsylvania, though their cry for bread and call for clothes is spoken in the unintelligible dialect of the illiterate valleys of Bohemia or Slavonia, we see the dawn of a diviner day on our dark horizon. Today there is the thrill of brotherhood like the red strand in the cordage of the English navy running around the globe in the form of organized labor. It was for the laborers of Europe thirty or more years ago to give popular birth to the very term "internationalism," which now engages the interest of the highest statesmen of the world.

The third and last fundamental that I wish to speak of in all this strain is the unfailing confidence we may have in the sure triumph of the right, the ultimate working out of the good in this struggle. Again is the poetry of the old prophet converted into modern science: "He maketh the wrath of men to praise him." There is a great good lurking at the heart of this horrible evil. Science has received a new impulse, and its devotees are busy in developing new fuel resources or new methods of economizing the old. Humanity will find better, cleaner and more abundant fuel on account of this cruel famine. Human sympathies have been quickened by this spasm of corporate agony. Legislators will become clearer eyed; government more heroic; theories and methods, dreaded heretofore, are now being studied, appreciated and will soon be embodied in laws and institutions. That Detroit conference, in which eleven states of the Union and a large number of cities from the ocean to the Rocky mountains were officially represented, arrived at conclusions which represented the *conservative* judgment of that body. Still the principles they enunciated would have been considered revolutionary a year ago, and are still regarded dangerous by many; but a few weeks more of this agony will make them the sober judgment of the enlightened everywhere within our borders. The unanimity of the secular press, the outspokenness of the so-called religious press on these questions is a surprise and a delight to the science student.

The complexities of today make new issues and call for new solutions. The disputes of modern industry, representing the partnership of great aggregations of capital and populous communities of highly specialized labor, which labor in proportion as it is valuable becomes disqualified for other industries and fixed to a location, can never be settled on the basis of the old individual ethics that said a man may hire whom he pleases and when he pleases and the laborer may exercise the same liberty. A new code of laws to meet the new conditions must represent the new jurisprudence that is growing.

Compulsory arbitration, heretofore the bugbear of both sides, is only the strange and inadequate term to represent the new court of equity where corporations of capital or labor, like individuals, may bring their quarrels and carry them to a final issue, such quarrels being tried before a bench of expert judges organized for the purpose and directed by any judge of adequate jurisdiction.

Something like this is coming, and when capital and labor, in their organized forms, are both held equally responsible by public opinion, for the interests they represent before the law, the day will not be far distant when the next synthesis will come, a synthesis already here in the minds of the noblest on both sides of this battle line, the synthesis that makes mutual the interests of employer and employe. Then they will jointly share the risks of trade and jointly profit by the prosperities of the same.

Once capital and labor were nomadic, both of them whimsical, irresponsible and largely independent of law, but now capital and labor have settled down and have their fixed centers. They are attached to the earth and are becoming amenable alike to law and order.

In conclusion, let the laborer take heart. The resources of nature are measureless, and the heart of the human, partaking more and more of the heart of the Eternal, is growing most wonderfully kind.

And to the feverish capitalist we would say, avoid the greed that hungers for all the earth. Pass around the mercies that have stayed at your door. Learn that it is more blessed to give than to receive, to serve than to be served, and remember that the common lot is surely yours. The capitalist in his private car, the laborer in his humble room on the back street, are coming swift and sure to their common inheritance. Let the spirit of peace come into their hearts as they realize the approaching democracy in store for them both.

"Both, heirs to some six feet of sod,
Are equal in the earth at last;
Both, children of the same dear God,
Prove title to their heirship vast
By record of a well-filled past;
A heritage, it seems to me,
Well worth a life to hold in fee."

Sexual Taboo in Education.

It is gratifying to find, in recent works on anthropology, that even in primitive days there were vestiges of that admirable discretion in regard to separating the sexes which has lately characterized the officers of several American institutions of learning.

Have university faculties been devoting especial attention to the customs of Fijian, Malay and Australian tribes? If not, their attention should be called to Ernest Crowley's study of primitive marriage. He dwells especially (The Mystic Rose, Macmillan) on the great social custom of "taboo," by which contact with all sources of possible danger is forbidden. Sexual taboo is an important extension of this principle. Among most of the tribes which we have hitherto been in the habit of calling uncivilized, contact with a woman is considered dangerous, rendering men weak, effeminate and cowardly. "The Tahitian's forbade men and women to eat together; they had an aversion to holding any intercourse with each other at their meals, and they were so rigid in the observance of this custom that even brothers and sisters had their separate baskets of provisions and generally sat some yards apart, when they ate, with their backs to each other, without exchanging a word. In sickness or pain, or whatever circumstances the mother, the wife, the sister or the daughter might be brought into, *tabu* was never released. The men were considered *ra* or sacred. (Rah! Rah! At last we see some meaning in a college yell, *"ra"* Harvard, means, of course, Harvard is sacred to men, or Harvard men are sacred.) While the female sex was considered *noa,* or common."

In Victoria males and females have separate fires, at which they cook their own food. Many of the best kinds of food are forbidden to women. Boys are not allowed to eat any female quadruped. If they are caught eating a female opossum, for instance, they are severely punished. The reason given is that such food makes them peevish and discontented. Among other tribes boys are forbidden to eat with women "lest they grow ugly or become gray." In Eastern Central Africa each village has a separate mess for males and females. So in very many tribes in Africa, India, Siam, Corea, North America—husband and wife may not eat together.

In the Banks Islands all the adult males belong to the men's club, Suque, where they take their meals, while the women and children eat at home.

In Malekula men and women cook their meals separately, and even at separate fires, and all female animals, sows and even hens and eggs are forbidden.

In Nukahiva if a woman happens to sit upon, or even pass near an object which has become *tabu* by contact with a man, it can never be used again, and she is put to death. Let us pray that men's colleges will not go so far as the Nukahivans! It is degrading to a Milanesian chief to go where women may be above his head. Is, perhaps, a Milanesian chief now desiring to enter Chicago University, if only the possibility of women being above him can be removed? Probably he will endow the college with untold millions after segregation is benevolently accomplished.

Among the Indians of California a man never enters his wife's wigwam except under cover of the darkness: and the men's clubhouse may never be entered by women.

Among the Lamoyedo and Ostyaks a wife may not tread in any part of the tent except her own corner: after pitching the tent she must fumigate it before the men enter.

In New Guinea the women sleep in houses apart, near those of their male relatives. The men assemble for conversation and meals, not for cards and billiards, in the *marea,* a large reception house, which women may not enter.

But here is the prototype of a proposed great university: "In the Sandwich Islands there were six houses connected with every great establishment, one for worship, one for the men to eat in, another for the women, a dormitory, a house for kapa-beating and one where at certain intervals the women might live in seclusion."

Chicago ought to adopt the curfew law of Seoul, the capital of Corea. "A large bell is tolled at about 8 p. m. and 3 a. m. daily, and between those hours only are women supposed to appear in the streets."

Beware of tiger's flesh. "The Miris will not allow their women to eat tiger's flesh, lest it should make them too strong-minded."

The Pomo Indians of California find it very difficult to maintain authority over their women. A husband often terrifies his wife into submission by personating an ogre. After this she is usually tractable for some days. Amongst the Tatu Indians the men have a secret society which gives periodical dramatic performances, with the object of keeping the women in order. The chief actor, disguised as a devil, charges about among the assembled squaws." "In Africa (America?) the numerous attempts of the men to keep the women down have been noted."

Women, in their turn, form similar associations amongst themselves, in which they discuss their wrongs and form plans of revenge. In this we may see the origin of women's clubs. Mpongive women have an institution of this kind, which is really feared by the men.

I propose to the president of the National Federation of Women's Clubs that she bring a Mpongive club over to help us fight child labor. But perhaps the color line would prevent. What color are Mpongive women, anhow?

In Fiji women are kept away from all worship, dogs are excluded from some temples; women from all.

An excellent suggestion for discipline at the remodeled university is furnished by the Thoosais. When a man is unable to do his work, whether through laziness, cowardice or bodily incapacity, he is dressed in women's clothes and has to associate and work with the women.

It is evident from the perusal of these random instances that the Chicago faculty has been studying anthropology. I hope it was in the kindly spirit of the Maori men that their late action was taken. You know Maori men may not eat with their wives, nor may male children eat with their mothers, "lest their *tapu* or sanctity should kill them." I am sure no woman of us all would wish to be killed by the sanctity of our males, and in truth I think not many of us are afraid of such a fate. A more common disaster is that feared in Newmark, when, if a girl is baptized in water used for a boy, she will have a moustache.

In the United States *"taboo"* is still found. It is as much as a man's life is worth to attend women's tea parties, receptions or clubs, and society would look askance at any woman ever entering the club rooms of such totem-divisions as the Elks.

Among the wise sayings which have become folk-lore is one, "Man's love is of man's life a thing apart; 'tis woman's whole existence." To be sure, this circumscribed existence is the cause of such a situation as that of Marna in "The Confessions of a Wife," whose sufferings find an echo in every woman's heart, and there have been those in modern society who have believed that broader interests, such as men have in government, education, reform, history and economics, would not only bless, but even civilize the female sex

and turn her mind away from the barbaric splendors with which she now for the most part fights introspective devils.

But a glance at the history of the race shows us that sexual *"taboo"* has existed from the very earliest times, and that so long as physical prowess is the dominant ambition of education institutions, the *"taboo"* can never be broken. F. G. BUCKSTAFF.

Oshkosh, October 14.

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER III.

PERSEVERENCE.

Proverbs, or Verses.

"An oak is not felled with one blow."—Spanish.

"In time, a mouse will gnaw through a cable."—German.

"Troy was not taken in a day."

"Many things which cannot be overcome when they are together, yield themselves up when taken little by little."—Plutarch.

"Many strokes, tho with a little axe,
Hew down and fell the hardest-timbered oak."
—Shakespeare.

"Be the day weary, or be the day long,
At length it ringeth to Even-song."
—Ancient Couplet.

"In every work he began, he did it with all his heart and prospered."—II. Chron. xxxi. 21.

"Do not for one repulse, forego the purpose
That you have resolved to effect." —Shakespeare.

"I'll fight it out on this line, if it takes all summer."—U. S. Grant.

"Great works are performed not by strength but by perseverance."—Johnson.

Dialogue.

Suppose today we dwell on the habit of Perseverance. We must think out what it implies, how one acquires such a habit and in what way it may be of service to us in our lives.

If you heard someone speak of a boy or girl, and say "such a boy or girl is very persevering," what would that suggest to you? "Why," you answer, "it means not giving up." "Yes," I continue, "but not giving up what?" "Oh," you add, " not giving up if one does not succeed the first time."

You say, then, that if a person did not succeed the first time, and tried once more you would describe him as a persevering individual?" "No, not exactly," you hesitate. "Why not?" I ask.

"Trying just twice would not be enough," you reply, "almost anybody might try twice." "Then how many times would a man have to try, in order to be persevering? Three or four times, do you think?" "More than that." "Well, how many, then?" "Oh, lots of times," you insist.

"What if a person, however, tried lots of times for one day, and did not succeed; and then when the next day came, he did not try any more? Would that be persevering?" "Certainly not," you assert. "But he had tried lots of times." "Yes," you admit, "but that was only for one day."

"You believe that being persevering implies trying lots of times for two days?" You smile at that. "Then how many days do you mean?" "Oh, a long while," you tell me.

"You assume, do you, that being persevering means trying a great many times and keeping it up a long while?"

What is the phrase we often use in urging one to perseverance? Can you recall the motto or maxim with the word 'try' in it? It contains just three words. 'Try, try again?'" Yes, those are the words. But you have said that the habit meant even more than that. It was "try, try again" *for a long while.*

"But does perseverance apply to any sort of conduct? What if a boy or girl who was trying to do something not so very difficult, and failed the first time, should try and then find it easy enough the second time. Would you say quite positively that such a boy or girl was persevering?" "You are not quite so sure about that?"

"Why not?" "Because," you tell me, "being persevering about easy things is one thing; being persevering about hard things is another." "Yes, I agree with you. Then you would imply, would you, that perseverance means try, try again, about those things which do not come easy for us?"

Suppose a boy who was fond of play and wanted to learn how to play a game well, as for instance baseball, should try very hard over and over again. But what if that same boy, when it came to work he had to do, his studies or what his father wanted him to do for improving himself, would not try and keep on trying. Would you say that boy was persevering? "Not necessarily?"

But why not? Did he not apply our maxim in his play? Did he not keep on trying over and over again to learn the game? "Yes," you continue, "but that is not quite the same; that is play."

You believe, do you, that to be persevering is to keep on trying in something that is difficult, and where the something is *work* rather than play.

Do you think, by the way, that animals show perseverance? What about dogs? "Indeed they do," you exclaim. In what way? "Why," you point out, "a dog keeps on trying until he gets the thing, if he is a good dog."

Do you fancy, for instance, that with hunting dogs some will persist longer than others, before they give up trying to catch the game? "Yes, you are quite sure of that." Then you are convinced that some dogs are more persevering than others.

But how about dogs generally? Are they persevering? Did you ever use the word "dogged?" Have you ever met the words, "a dogged person;" or did you ever hear anyone speak of a "dogged" way of doing things?

What does it mean? What do you understand by a "dogged" kind of person? "Why," you tell me, "one who hangs on like a dog, and does not give up until he gets what he is after."

That is perseverance, is it? Does it mean work; hard work? "Oh yes," you assert, "there is a great deal of hard work in it."

Which class of persons are most likely to succeed in the world, do you think; the "dogged" ones, those who hang on, and persevere; or those who take life easy? "There is no doubt about that," you respond; "success surely comes more often to the dogged people."

But is "being dogged" just the same as being industrious—working hard? If you knew a person who is always busy, constantly doing something, never idle for a moment, would you say that such a person was necessarily persevering?

"Yes," you answer, "it would seem so, at any rate." Why? I ask. "Because he would always be busy," you explain.

But what if he should be busy at a great many things; what if he is always at work, but trying this, that and another thing, and never keeping very long at one piece of work? Would you call that "being dogged?" Would that be perseverance? "No," you confess, "after all, being busy all the time does not always mean the same as perseverance."

What is the difference, then? "Why," you point out, "this habit implies trying persistently *at one thing.*"

Do you fancy the time may ever come when we need not try and persevere any longer? Could it become such a fixed habit that we might show it in everything we do? "Yes," you say, "in time it might perhaps become a permanent habit, so that it would seem easy for us always to persevere."

I am not so sure that I agree with you, but we will speak about that later. Let me, however, ask you a further question.

When you know of a persevering person, one who goes on trying continually over and over again, and not giving up, always holding on; do you admire him? "Yes, indeed," you exclaim.

But what if a person would never give up in an argument, always insisting he was right, even when it had been proven beyond any doubt that he was wrong? That implies "not giving up," does it not? And is it a course you would admire? "Oh, no," you assert, "that is not perseverance."

Well, if not, I should like to know what it is. It certainly suggests hanging on, being determined, not being willing to give up.

"True," you tell me, "but that is stubbornness." And you think that stubbornness and perseverance are not the same characteristic. How is it that a person can be persevering and yet sometimes be willing to give up?

Is not a stubborn person very persistent? Does he not hang on? "Yes," you add, "but he hangs on when there is no use in doing so, when there is nothing to be accomplished by hanging on."

You imply, then, that hanging on when it is of no use, is not perseverance, but stubbornness? Perhaps you are right.

Points of the Lesson.

I. That perseverance means, not giving up, but keeping on trying many times or for a long while.

II. That perseverance means to keep on trying, especially in experiences which come very hard for us.

III. That animals may show perseverance, but not of our kind, because wanting in a conscious purpose.

IV. That perseverance does not mean simply being busy, but being busy at some one thing.

V. That perseverance is not the same thing as stubbornness or mulishness and should be kept distant from this latter characteristic.

Duties.

I. We ought to keep on trying; we ought to persevere.

II. We ought to try all the harder when we are the most discouraged.

III. We ought to try the hardest and keep on trying the longest when the work is the hardest and the longest.

IV. We ought to keep on trying at one thing, instead of trying at too many things at the same time.

V. We ought to persevere, but not to be stubborn; to be firm, but not to be obstinate. We ought to try and acquire the persevering character.

"Over and Over Again."—From "Open Sesame."

FURTHER SUGGESTIONS TO TEACHER.—It might be well to make a good deal of the contrast between stubborness and perseverance, because grown people as well as children often confuse them. The term "mulishness" could be introduced, with some talk about the peculiarities of the mule, and a disposition to "back." The story could be told of the man who played a trick on a mule; turned him around with his head toward the wagon, and so by pulling at his head made him back several miles and draw the wagon without knowing it. Show the children how people, especially in judging themselves, will call their own standpoint "firmness," while in the case of other people they would call it "obstinacy." For a story there is the familiar one about "Robert Bruce and the Spider," and also the well-known tale about the "Hare and the Tortoise" in Aesop's Fables.

Higher Living.—XXXI.

It is dangerous to awaken the imagination without a heavy ballast of principle.—*C. D. Warner.*

Ignorance, which in matters of morals extenuates the crime, is itself, in intellectual matters, a crime of the first order.—*Joubert.*

If a man knew all good and evil, and how they are, and have been, and will be produced, would he not be perfect, and wanting in no virtue whether justice, or temperance, or holiness? He would possess them all, and he would know which were dangerous and which were not, and guard against them whether they were supernatural or natural; and he would provide the good as he would know how to deal both with gods and men.—*Socrates.*

Our own early life recurs to us rather in impressions, or by single points of simple, if intense, experience, than as an artistic or consecutive story. In our growing toward the epic of our years we receive the elements which render possible its development.—*A. D. T. Whitney.*

In a recent article by Vernon Lee, the reading world is once more reminded of the importance of a subject, which, generally speaking, is apt to be either foolishly tabooed or disastrously perverted. This writer, with much wisdom, discusses the tendency of modern civilization to over-development of masculinity and femininity respectively, to such an extent, that the two sexes find themselves on opposite sides of a biological chasm difficult to cross. Certain it is, that in altogether too many instances, over-refinement of the feminine nature as such, and of the masculine nature as such, has reached a degree which renders anything like accurate and stable comprehension, one of the other, almost impossible. While, of course, no man at any time in human history, has ever very accurately comprehended woman's characteristics, or she his, it holds also, that at no time has there been greater need of such comprehension than at the present. Hence, the common tendency to emphasize this fundamental disparity becomes a matter which needs serious attention. For, possibly, it is in just this accentuated disparity that there may be discovered rational explanations of so much infelicitous adaptation, if not some of the most useful indications for effective remedy. At any rate, it may be best to hold tentatively that sex and fellowship are by nature so closely associated, that due regard to the importance and natural dependence of each should be carefully considered.

In just what the unmanageable disparity between the two sexes may consist, is a matter of somewhat dubious speculation. Some affirm that it is essentially physical; others that it depends upon the rapid development of woman's mind; again it is said that the whole accentuated difference is moral, and hence a matter of fundamental motive. Probably it belongs to the entire summation of woman's nature; and, just as truly, of man's nature also. The fact is the whole world is growing rapidly in conscious power and achievement. It ought to be a congratulatory fact, that each sex is growing in the direction of its own vital purpose and endowments. If, temporarily, this results in infelicitous adjustment in home and society, it may be also, that the knowledge and energy necessary to obviate and remedy this will prove adequate compensation in the end. Surely, it may be believed, that whatever danger now impends, is not beyond the power of a higher experience, either individually or collectively.

In children, consciousness of sexuality, even as of fellowship, is, or ought to be, scarcely appreciable. As yet the bodily structures and functions in both boys and girls are as nearly generic as certain prophetic differentiations will allow; a similarity which should be maintained so far as thought and feeling are concerned until as late a day as possible. Let them be children simply in their own childish manner just as long as

possible and not get notions of, or ambitions to be, men and women, until actually necessary. Precocious sexuality is a misfortune, the result of a mistake, in fact a crime, on the part of someone, and should be obviated to every extent possible.

Usually, the first impression concerning sexual differences is vivid; then, often, the ordinary currents of life being frequent enough repetitions of similar ones to emphasize this. Added to this, the usual custom of repressing all curiosity and of denying while carelessly stimulating legitimate knowledge, serves to keep up a psychical tension that necessarily leads to a permanency of attitude, which, in no sense, is helpful or good. In this way, an insistent idea of sexuality is often forced upon the child-mind, which interferes with every subsequent attempt to learn or grow, and, sometimes, with every phase of development in after life. Scarcely anything is more common than complaints of youth and young adults that when attempts are made to attend fixedly to some lesson, or duty, or privilege, there interferes such a vivid idea of sexuality that the matter in hand cannot be successfully grappled with. In all such cases, there is a definite history of untoward shock, repetition, or tension, or of all combined, to which the trouble may be referred—a history which very often might have been and should have been obviated. To avoid this altogether unhappy event children's dresses, conduct, conversation and opportunities should all be strictly managed so as not to emphasize any possible anticipation of later sexual differences. Some of the most serious crimes against childhood are these so common, ignorant, regardless customs which serve precociously to make prominent in consciousness, that which all science shows had better be kept in abeyance as long as possible. These include the children "fads" of the day—the parties, the dances, the vanities of every kind—all of which have been allowed to arise without due regard to their probable influence in developing an exaggerated or morbid sex-consciousness, and so, laying foundations for uncontrollable misery later on.

So, likewise does the emphasized importance attached to all the expectations, from which, eventually, there result men that are too "manly" and women too "womanly" to ever be capable of permanent fellowship later on. Often the man with an exaggerated sense of "manliness" does not find the woman with a corresponding sense of "womanliness" able to meet him half way, in the stresses and struggles of home, business and society. He too often tumbles down or wanders in perplexity, and, for awhile, bunglingly tries to adapt himself to the situation; but, in time, outgrows it all and comes to shrink from and hate it all; and then, trouble of a serious nature impends. Or, the accentuated woman, pitted against the too hearty man, is first offended, then hurt, then repelled and finally permanently disgusted. In either case the situation is not more painful than dangerous.

Certainly the course of Higher Living is not helped by such experiences as these. It were better by far to avoid them, if only partially, as is most likely to be the case. Let it be understood that "manliness" and "womanliness" of themselves are neither good nor evil. The real problem is how can men and women live together and serve their day. In this respect, overdevelopment, either of the one or the other, is quite as dangerous as is under-development. The remedy, undoubtedly, is a well developed individual, thoroughly instructed in both privilege and duty. Short of this, or beyond it, lies danger and distress.

SMITH BAKER, M. D.

Be master of the clouds,
Let not them master thee;
Compel the sunshine to thy soul,
However rough the sea.

—Marianne Farmingham.

The Heirs of all the Earth.

From street and square, from hill and glen,
Of this vast world beyond my door,
I hear the tread of marching men,
The patient armies of the poor.

The halo of the city's lamps
Hangs a vast torchlight in the air,
I watch it through the evening damps;
The masters of the world are there.

Not ermine clad, nor clothed in state,
Their title deeds not yet made plain;
But walking early, toiling late,
The heirs of all the earth remain.

Some day by laws as fixed and fair
As guide the planets in their sweep,
The children of each outcast heir
The harvest fruits of time shall reap.

The peasant's brain shall yet be wise,
The untamed pulse beat calm and still,
The blind shall see, the lowly rise,
And work in peace time's wondrous will.

Some day without a trumpet's call,
This news shall o'er the earth be blown;
The heritage comes back to all;
The myriad monarchs take their own.

—Thomas Wentworth Higginson.

Be Strong.

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!
Say not the days are evil,—Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long,
Faint not, fight on! Tomorrow comes the song.

—Maltbie D. Babcock.

Thy Hand.

Thy hand is strong and well defined;
Its grasp is ever firm and true;
Quick messenger of loving mind;
It adds more force to hearty "Hail,"
And to the sad, deep-felt "Adieu."

Thy hand works gladsome all day long;
Thus it obeys life's stern command,
And faithful service turns to song,
What seems but stern, and is life's bliss:
True labor of the brain and hand.

Thy hand can gently drive away
The gloom of care that dims the eye;
The self same hand can bid joy stay;
By thoughtful acts of love and trust
Makes homes for joy, makes grief to die.

Thy hand must ever be near mine;
Mine to uphold, to strengthen, bless;
Then can my heart leaning on thine,
Be bold to face this world's distress
And rest in God's own quietness.

And out of peace and happiness
Shall bloom a perfect flower here:
Thy hand shall ever find to bless,
And others shall in turn bless thee
And bless the hand, so kind and true.

Chicago, Ill. ELISE M. FUOG.

THE HOME.

Helps to High Living.

SUN.—We speak of heaven as a sort of rest, but consistently with perfect sweetness, heaven is full of activity.

MON.—Life, if true, should be always the offering up of what we are, to do our best.

TUES.—Real repose comes through the continual progress of a life, as it gradually overcomes the restlessness of nature, the excitement of self.

WED.—The highest glory must be in the accomplishment of the end for which we were created.

THURS.—Happiness must be in the accordance of our powers with the law of their creation.

FRI.—God leads us to accept the results of any high choice as they open to our mind, whatever possibilities there may be of coming trial.

SAT.—Childlikeness, in its Scripture sense, is a perfectness of trust; a buoyancy of spirit, ready to meet brightly the claims of the present hour. —*Thomas T. Carter.*

Once in a While.

It is easy enough to be pleasant
When life flows by like a song,
But the man worth while is the one who will smile
When everything goes wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today—
They make up the item of life.
But the virtue that conquers passion,
And the sadness that hides in a smile—
It is these that are worth the homage of earth,
For we find them but once in a while.

—*From "The Lover's Year-Book of Poetry," by Horace Parker Chandler.*

A Mixed Family.

A lady living in a suburb of Denver was very fond of animals, and kept some fine chickens. A strange cat came to make her home in the barn. The lady called her Tabby, and tried without success to coax her into the house. One very cold and snowy morning, when Bridget opened the kitchen door to go to the coal house, Tabby was sitting on the steps with a tiny kitten, which she took in her mouth, carried into the kitchen and placed under the stove, then ran to the barn. Soon Bridget heard her crying at the door which she opened, and Tabby came in with another kitten in her mouth; leaving it with the first, she went out again and brought the third one. When the lady came down to breakfast Bridget showed her the cat and her family. Tabby seemed very docile and tame, as if she had been accustomed to stay in the house, and drank the milk and ate the meat given to her. A large basket was prepared with some flannel to line it, and the kittens carefully placed in it. Tabby got in of her own accord, and seemed well satisfied with the arrangements for her comfort. She remained there until the middle of the next day, when, it being fine and warm, the outside door was open and Tabby trotted off to the barn, carrying her kittens one at a time. The next day was cold again, and some little chicks were hatched, and all died but one. This the lady carried into the house and placed in the basket where the kittens had been. Toward evening it grew colder and a snow storm came, with rain and sleet. Tabby appeared with a kitten, and, being allowed to go out and in, she brought the three and put them in the basket with the chicken, which did not seem to disturb or annoy her. She got into the basket, washed the kittens and then the chicken, and arranged them comfortably, the chicken being between her forepaws and resting her head upon it.

For several days it rained, snowed or was very cold, and Tabby and her family remained behind the kitchen stove. The little chick was fed with corn meal and soon began to run about the room peeping, peeping, very loud, especially when hungry. Tabby would get out of the basket, go and pick it up by the back, and put it with the kittens, which had not opened their eyes. Each day the chick become more troublesome. Tabby would no sooner put it into the basket than it would jump out and run about the floor. After carrying it to the basket three or four times, Tabby would sit on the floor watching it and looking as if she wanted to say: "You are a very strange troublesome child. I never had one like you. I do not know what I shall do with you." Whenever she made the toilets of the kittens she washed the chick also, who did not like it. After ten days the weather was fine, and the basket was set out of doors every morning and brought in at night. The kittens still remained in it, but the chick would run around on the ground until tired and then go back to the basket, although her own mother was running about with four of her brothers and sisters which were hatched after the little chick was taken from the nest. The mother hen was willing to scratch for another, and called loudly to the little chick, but she paid no attention to the clucking of her mother, and seemed to understand better the mewing of Tabb and the kittens.

The children in the neighborhood came to see Tabby and her family. One mischievous boy said, "She is waiting till the chick gets good and fat, and then she will eat her." This annoyed Bridget, who replied, "Sure, she'll do no such thing. Do you think she is a cannibal?"

The kittens had opened their eyes and begun to run about the kitchen. It was warm; so Bridget left them outside in the coalhouse one night.

The next morning Bridget greeted her mistress with, "Me heart is broke! Tabby is here, and the kittens are here, but me darlin' chick is gone entirely; but I know Tabby never ate her, at all, at all!"

Not a feather of little chick was ever seen, but Bridget and her mistress believed that some strange cat came and carried her away. Tabby went back to the barn with her kittens; two of them grew to be as large as their mother, but they never came to the house, and were as wild and shy as Tabby was before she was forced to seek help to save the lives of her kittens.—*The Outlook.*

O thou sculptor, painter poet!
Take this lesson to thy heart,—
That is best which lieth nearest;
Shape from that thy work of art.

—*Longfellow.*

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THE FIELD.

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ACKNOWLEDGMENTS.

CONGRESS OF RELIGION RECEIPTS FOR YEAR ENDING JUNE, 1902.

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W. C. Gannett, Rochester, N. Y.	5.00
"A Friend"	5.00
Mrs. J. Spiegel, 3344 S. Park Ave., Chicago	5.00
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PERSONAL. A private letter from Prof. C. H. Toy, of Harvard University, written from Geneva, says: "I am on the way to Italy. My address until June 1, next, is care Brown, Shipley & Co., 123 Pall Mall, London." He further says: "I will try and send you the promised article for UNITY soon."

NATIONAL INTEREST AND MISFORTUNE.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts."

Mrs. Lucia Ames Mead will conduct classes in Boston and vicinity for the study of questions relating to the promotion of "The Peace and Better Order of the World." No subject is at the present time more imperative; and it is hoped that many groups of earnest women will be glad to give it careful consideration. Eight or ten meetings will be devoted to the discussion of the following topics:

Patriotism, True and False.
The Cost of War.
The Pretended Benefits of War.
The Future of War.
Prophets of Peace, from Dante to Sumner.
The Growth of Arbitration.
The Hague Conference and Its Results.
Expansion and Trade.
Imperialism and Democracy.
World Power for Good and Ill.

The four following books are commended to the attention of members: Bloch's "The Future of War," Charles Sumner's Addresses on War, Hobson's "Imperialism," Dr. Trueblood's "The Federation of the World." For further particulars please address

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20 Beacon Street, Boston.

MINNESOTA UNITARIAN CONFERENCE.

The sixteenth annual meeting of the Minnesota Unitarian Conference was held in the First Unitarian Church, Minneapolis, on Thursday and Friday, Oct. 9 and 10. Perfect weather prevailed, and the attendance of ministers and delegates was good, though not large. The Conference opened Thursday morning with a ministers' meeting, to which the public was made welcome. Rev. H. M. Simmons, of Minneapolis, read a brilliant essay on "The Eternal Foundations of the Moral Law," showing how at least the beginnings of morality can be traced in life below the human—in birds, ants, the lower organic forms, and even in the inorganic realm, in those mutual attractions of cell to cell which far up the animal scale blossom out in parental care that in man becomes love. Rev. Harry White, of Duluth, followed with an able presentation of "The Religious and Philosophical Ideas of Jonathan Edwards," carefully reviewing Edwards's principal writings and showing the relation of his thought to present problems.

A ministers' lunch followed, at the Commercial Club, at which the visiting ministers were guests of the Liberal Ministers' Club of the Twin Cities, composed of Universalists, Unitarians and representatives of Reform Judaism. Nineteen were present at the lunch, which gave a pleasant opportunity for better mutual acquaintance. Returning to the church, the discussion of the essays of the morning was taken up, led by Rev. August Dellgren, of Minneapolis, participated in by Rabbi I. L. Rypins, of St. Paul, Prof. C. E. Waldron, of the Agricultural College, Fargo, N. Dak., and Rev. A. N. Alcott, (Universalist), of Minneapolis, and closed by Rev. Harry White. The rest of the afternoon was given to an informal conference upon the practical problems of the churches, including a statement of conditions in the field at large, by the representatives of the American Unitarian Association and the Western Unitarian Conference who were present.

In the evening came the service of worship with the Conference sermon. The welcome to the Conference was given by Mr. S. R. Child, of the First Unitarian Church, Minneapolis. In the enforced absence of Judge L. W. Collins, President of the Conference, the response was made by the Secretary, Rev. Richard W. Boynton, of St. Paul. Rev. Fred V. Hawley, the new Secretary of the Western Unitarian Conference, preached the sermon, upon the subject "A Co-operative Life and an Organized and Working Fellowship." The sermon was an eloquent plea for the broadest possible fellowship between the churches of all sects. The preacher would have the co-operative motive in religion given more prominence, and the prejudices of even those who call themselves Liberals outgrown. We need a clearer recognition of the desire common in all men to realize for themselves the truth and love that are eternal. Denominational motives ought to be replaced by those which are larger in their scope. Not uniformity, but unity, is to be the guiding principle of the coming religious evolution.

On Friday morning the Conference was resumed with a business meeting. As always, this was one of the most interesting of the sessions. The annual reports of the Secretary and Treasurer were read, and reports received from representatives of churches, Sunday schools and women's societies. On the whole, the situation throughout the state is encouraging. Progress has been made in various directions, and a tone of general hopefulness was apparent. Forward movement in the state at large is slow, because the necessary funds for new work are lacking. The church at Adrian has resumed services with a settled minister since the last Conference, and most of the churches reported some advance. The chief loss to the Conference during the year was in the removal from Luverne of Rev. and Mrs. J. H. Palmer, which was regretted by their fellow-workers. Following the reports came a stirring address by Rev. Charles E. St. John, Secretary of the American Unitarian Association, upon "Our Missionary Motive." It is essentially an effort to express our human sympathy for other souls by offering them the faiths most dear and sustaining to ourselves. The half hour devotional service was conducted by Rev. Emeline Harrington, of Adrian, who brought a message of courage and cheer based on Sydney Smith's motto, "Trust in God and take short views."

The afternoon session was devoted to four addresses upon the general subject "The Present Significance of Jesus." Rabbi S. N. Deinard, of Minneapolis, presented "The Jewish View." The historical Jesus is not, to the modern Jew, even so distinct a figure as Moses; but in his teachings as given in the parables and the Sermon on the Mount are to be recognized the eternal truths of Jewish ethics, which are our highest bulwark against the materializing tendencies of contemporary life. "The Miracles of Jesus and Modern Faith Healing," was the subject of a clear and suggestive presentation by Rev. M. D. Shutter, D. D., of the Church of the Redeemer (Universalist), Minneapolis. Dr. Shutter examined the evidence for Jesus' miracles of healing in the gospels, and concluded that their number and importance are greatly overestimated by modern healing cults. They represent no greater powers than many a modern physician is able to call into play. In the absence, through illness, of Rev. J. H. Jones, of St. Cloud, the subject "Jesus as a Spiritual Leader" was taken by Rev. Harry White, who showed from some of Jesus' characteristic sayings that he knew the way to goodness and to God as this is unfolded by modern philosophical thought. Rev. Elinor E. Gordon, of Fargo, closed the afternoon's speaking with a scholarly address upon "Jesus and the Social Problem." Society now is more intricate and its needs more complex than Jesus saw in his day. His treatment of our relations to others, to the family and to the state may serve as the foundation for our thinking, but upon this we must rear a structure of more adequate thought. The passing of the idea of society as a contract and the advent of the idea of it as an organism is prophetic of changes in our social method which we have only begun to appreciate.

Before the evening session, with which the Conference closed, a supper was served in the Sunday School room of the church, attended by the visitors and by many of the people of the First Unitarian Church. At the opening of the evening session, presided over by Rev. Fred V. Hawley, resolutions were passed thanking the church for its hospitality, and advocating the establishment at Washington of a laboratory for the gathering of sociological data regarding the criminal, delinquent and defective classes. The officers for the coming year were chosen as follows: President, Hon. L. W. Collins,

St. Cloud; Vice President, Hon. H. J. Miller, Luverne; Secretary, Rev. Richard W. Boynton, St. Paul; Treasurer, Miss Charlotte E. Clarke, St. Cloud; Missionary Committee, Rev. H. M. Simmons, Minneapolis, Rev. Harry White, Duluth.

The closing platform meeting was the most largely attended of any of the sessions. Four addresses were made upon "The Unitarian Message." This message as represented in "Channing and the Dignity of Man," was thoughtfully presented by Mr. Walter L. Chapin, of St. Paul. "Emerson and the Immediateness of God" found a congenial and extremely apt interpreter in Mr. Oscar W. Firkins, of the University of Minnesota. "Parker and the Gospel of Human Freedom" was discussed by Rev. R. W. Boynton, and the closing address was a glowing statement of "The Message as We Now Proclaim It," by Rev. C. E. St. John. Except for the attendance, which was smaller than was hoped for, the Conference was most successful and inspiring to those present, and must have its effect upon the life of the scattered Minnesota churches in the coming year.

RICHARD W. BOYNTON, Secretary.

OLD SOUTH LECTURES FOR TEACHERS

FOUNDED BY MARY HEMENWAY.

BOSTON'S SUPPLY OTHER PLACES' OPPORTUNITY.—[We print the following local announcement, hoping that other towns farther west will be moved to arrange for one or both these lectures. They can be reached by addressing Edwin D. Mead, —— Beacon Street, Boston, Mass.] A course of six lectures on *English and International Political Movements* will be given by Mr. G. H. Perris and Mr. John A. Hobson, of London, for the teachers of Boston, at the Old South Meeting House, on Monday evenings, at eight o'clock, beginning October 13, 1902. Our time is one of remarkable political changes at home and abroad. Our relations to English politics and industry are becoming closer than ever before; and the relation of every nation to the great family of nations is now a commanding interest. At such a time it is a good fortune that we have two such scholars as Mr. Hobson and Mr. Perris visiting us together; and it is hoped that the lectures by them now arranged for the teachers of Boston will prove of peculiar value. Mr. John A. Hobson, M. A., of the University of Oxford, is an eminent economist, well known to our students by his various books on social and political subjects. Mr. Perris, also a prolific writer, is the editor of *Concord*, the English international journal. Three lectures will be given by each lecturer, as follows:

October 13, Mr. Perris, "The Hague Conference and its Results."

October 20, Mr. Perris, "De Bloch's Theory of the Warfare of the Future."

October 27, Mr. Perris, "The Development of International Thought in England."

November 3, Mr. Hobson, "The Industrial Situation in England."

November 10, Mr. Hobson, "The Political Outlook in England."

November 17, "The Intellectual Life of England."

The tickets for this course are free to all teachers in Boston and vicinity. Tickets will be sold to the general public for $1.50. Any teacher desiring a ticket should apply by letter to the *Directors of the Old South Work, Old South Meeting House, Boston,* specifying the school with which he or she is connected. A prompt application is necessary to secure a ticket.

Mr. Perris speaks at the Meadville Theological School Oct. 29, 30, 31 and will probably be in Chicago a week later, open to any engagement. Why not other places. Go thou and do likewise.

TWO MONKEYS' PRANKS ABROAD.

For the true, wild joy of the chase the keepers of the Philadelphia Zoo asked nothing more glorious than a fleeing monkey—if only they had a few months to rest in afterward. At nine o'clock one morning last summer a red monkey, spying an open door, shrieked with delight as he fled in to the garden, and took twenty-six jumps of twenty feet each in twenty-six seconds, until he was over the fence, and shot, like a meteor, past the boiler head of the New York lightning express, speeding northward on the rails close by. As a woman, half a mile away, was hanging up clothes in her back yard a crimson flash, with a long tail, went by her into the cellar. Four keepers, bearing nets, pounded on her gate, gasping:

"The monk—the monkey?"

She pointed to the basement and they netted him in the coal hole. From a red monkey he had become a black one. But they rejoiced, nevertheless. The anthracite would wear off.

If that Philadelphia woman will remember her simian guest until she is gray, there is a little negro boy in Washington who will never forget how he was robbed by a monkey highwayman. A large gray ape had gone from the Zoo to a neighboring woodland. It was some hours before the keepers found him; when they did he had the trembling youth a prisoner, with hands raised heavenward, and mental terror on his tear-stained face. On the ground, in confusion, lay the jetsam of childish pockets.

"He's done hel' me up," whimpered the frightened voice. "He's stole ma' hoss-shoe-nail ring; an' de sho'-nuff slapjack; an' de kyite string; an' de tenpenny nail; an' de chunk o' chewin' gum; an' de candy sourball dat ain't half sucked yit. An' now he tryin' to steal ma big toe. Fo' de good lan's sake, please, gemmen, take him off'n me befo' he gits it!"

They did it quickly, and the toe was saved. That colored boy could not be tempted to Washington's Zoo now with all the money in the world. Nor can he see one of the simian race, however given to peace and playfulness, without a shudder of fear.—*Saturday Evening Post.*

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If you love your baby make Goo-goo eyes—great comic song.

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